

*The Good Samaritan Exemplify'd in the
Charitable Christian.*

A
SERMON

Preach'd in the Parish-Church of

Saint PETER in Corn-Hill,

December the 1st, 1707.

BEING THE
Anniversary **MEETING**

OF THE

NATIVES

OF THE

County of SOUTHAMPTON.

St. LUKE X. 37.

*Then said Jesus unto him, Go and do Thou
likewise.*

By **JAMES KING, M. A.** Lecturer of *St. Mar-
tin Ludgate*, and Chaplain to the Right Honou-
rable the Countess-Dowager of *Radnor*.

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S. LUKE X. 37.

— Then said Jesus unto him, Go and do Thou likewise.

TH E S E Words are the Application of a remarkable Story our Blessed Lord makes in answer to an important Question put to him by a Jewish Lawyer, ver. 25. about *What he should do to inherit Eternal Life?* The Question it self seem'd to be fair and reasonable enough, and such as any one that was Anxiously concern'd for his Salvation, would be most forward and ready to make: And he, it may be the more so, because he was sufficiently prepared, as he thought to give our Saviour a satisfactory Account of himself, from his constant Observance of the two great Branches of the Law, touching the *Love of God* and of *our Neighbour*; and so far indeed our Saviour commends and approves of him.—Upon which Account he being most willing to *justify himself*, ver. 29. and supposing he had nothing more to do to make him worthy of Eternal Life, puts this farther Question in the same Verse, — *And who is my Neighbour?* For he look'd upon none as such, but what belong'd to his own Nation and Religion only, and therefore thought that he had punctually perform'd his Duty, and might thereupon be very justly be entitl'd to the Rewards of it, since he had been careful in acting up to the Nature and Measures of that Love which the Interpretation of his own Law both inculcated and enjoyn'd: But our Blessed Lord, the All-wise Discerner of the Heart, knowing wherein his Mistake and great Defect lay, does not presently go about to confute it by a direct and positive decision of the Case, but puts the Solution of it under a plain and parallel Representation, the better to work upon his Understanding, and satisfy his Conscience in the extent of his Duty, and, which was the ultimate end of both, to win over his Practice in the performance of it.

In order to which good end, our Saviour propounds a most compassionate Instance of an unfortunate and distress'd Jew

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that was reliev'd by the Kindness and Care of a *Good Samaritan*, which by chance was travelling by the way where he lay, after he had been left neglected and unpity'd by two of his Fellow-Country-men which *saw him, and pass by on the other side*, ver. 32.—And then, from a particular Illustration of this signal Example of Mercy and Commiseration, he appears to the Heart and Conscience of him that was so ready to make the Enquiry, to determine which of the three was *Neighbour to him that fell among the Thieves?* ver. 36. And from a Convictive Evidence of the Equity of the Case, he was forc'd to give the Preference to the last, and to confess in the following Verse, that it was *He that shewed Mercy on him*. From which most reasonable Deduction, we have this conclusive Application made by our Blessed Lord in the Words of the Text,—*Then said Jesus unto him, Go and do Thou likewise.*; i. e. If thou wilt be perfect in thy Duty, and deserve the Reward of *entering into Life*, see that thou take care to act the like good Part thy self, by letting thy Charity and Love to thy Neighbour become as Generous and Universal: *Go and do Thou likewise*.

I shall not think my self oblig'd, either from the Design of these Words, or the Occasion of our present Solemnity, to enter upon a large and critical description of the several distinctions that were observ'd between the *Jews* and *Samaritans* touching the Measures of their Religious Worship or the Manner of their civil Converse: It may suffice to observe in general, that they were widely differing from each other in both; and that upon that very Account, there always was a mutual Enmity and Animosity between them, and irreconcilable distance both in Opinions and Affections prevail'd among them. Which may serve by the way to give us a clearer and more eminent Illustration of the Parable that gave rise to the Text, and to shew us how peculiarly Great and Distinguishing it was in its Nature and Circumstances.

What therefore we are more especially to remark from it, is, That we must not confine our Neighbourhood and Friendship, our Gratitude and Kindness, our Pity and Love, within the narrow Limits of our selves, not to those of our

own Parties and Perswasions, of our own Kindred and Acquaintance, no, nor yet to those of our own Nation or Country only, but to all in general that bear the same Species with our selves ; It must reach the common Notion of all Mankind ; our Inclinations must be as large as our Capacities, and our very Endeavours of doing good be equal to the several Occasions and Abilities we have of doing it.

And therefore, from this unquestionable Obligation drawn from these Words of *Going and doing likewise*, we have the vital Spring and Principle of Religion describ'd to us in little ; have a plain and comprehensive Rule given us by which we may see wherein the very Genius and Essentials of it do consist. For have we such a happy Disposition of doing Good implanted in our very Natures, by the great God and Author of our Beings, and shall we not then act least like our selves and the Designs of our Creator, if we neglect to exert and improve it ? Can we be touch'd with a commiserating Sense of one another's Infirmities, and do we all labour under the pressing Necessities of a frail Nature, and yet shall not we do what in us lies to rectifie these Disorders, and to endeavour, as far as our Power will reach, to make amends for these many sensible Imperfections, by mutually contributing such necessary Supplies to the Defective Parts, that all at last may conspire in the Good and Benefit of the Whole ? Especially considering that the Happiness of that Life we are all seeking after, depends very much upon the consulting and promoting of one anothers Happiness in this.

To the intent then that so good and commendable a Work may have its proper and most successful Influence upon us, and that the Doctrine and Example of the Text may be the better transcrib'd in our Life and Practice, I shall make it my Business at this time, and upon this so very seasonable and inviting an Occasion, to endeavour to do these Four things.

- I. To shew, That Acts of Pity and Munificence are the most signal Testimonies we give of the Soundness and Sincerity of our Religion.
- II. To shew, That these are the best Provision we can make against the Calamities and Grievances of the present Life.

III. I shall look to some of those Privileges and Encouragements that are annex'd to the careful and conscientious Performance of them. And then in the

IV. And last place, That these things put together, lay upon us the strongest obligations to excite us to the practice, and to engage us the more strictly to follow this Advice——*To go and do likewise.*

First of all then, I am to shew, That Acts of Pity and Munificence, &c.

By Acts of Pity and Minifucence I mean all those Offices and Obligations which by the indispensable Tye of Reason and Religion we owe to one another; such as tend to the bettering and perfecting Human Natures, and which we are to carry a special regard to, as we are Men, and as we are Christians. — Now these are as various as our Opportunities and Abilities in the World are, and which every Man by moving faithfully in his own proper Sphere, may best be able to direct him in. For Instance: Some Men, by the happy Privilege of a Superiour Understanding, may reasonably be allowed to excel others in the most useful Accomplishments of Wisdom and Knowledge; and 'tis their proper Business to advise and direct, to counsel and instruct those who want these Attainments, and are of less extensive Capacities than themselves; to remove the Scales from their Eyes, and dispel the Clouds from their benighted Understandings, and so in a Moral Sense, to become *Eyes to the Blind*, and *Lights to the World*. Others may stand distinguish'd from the rest of Mankind by the peculiar Eminency of that *Power and Authority* they are invested with, and the Grandeur of that Station they are placed in; These have the Noble Advantages of promoting Justice and Integrity, of countenancing and encouraging Vertue and Sobriety, and, by their Prescription and Example, to strengthen and establish the common Welfare and Happiness; the Lustre of their Good Works may be so influential, as to draw many over daily unto Righteousness, and they may even transcribe themselves in the Lives and Actions of their Beholders, and by so doing, *shine as so many Stars in the Firmament for ever*. Others again, tho' in a Station

much inferior to these, have yet such Talents given them as may be well and commendably employ'd; they may be very serviceable to the Publick Good, by a Loyal and Dutiful obedience to their Superiours and Governors; by a peaceable Behaviour, and an active Diligence in that state of Life Providence has plac'd them in; and by keeping up a Friendly Correspondence, and reciprocal agreement among each other, may make the Body politick, of which they are Members, unite in Harmony and Love. So that no Man of what Calling or Employment, in what State and Condition soever, can be exempted or excused from following the Example of the Good *Samaritan* before us, of labouring at the like industrious Zeal for the good of Mankind, and of giving the World a proof that it has been the better for his coming into it. Those that abound with the plenties, and more than common Conveniences of human Life; those whom God has blessed with the encrease of good things in it; these have the stronger Obligations lying upon them to reach out their assisting Hand to the Miserable and Afflicted, and to relieve the Necessities of the Indigent, from their own larger and more copious Stock; these have the happy Opportunity of gathering in a plentiful Harvest for Heaven, and in the most significant manner of laying up Treasure there. And on the other Hand, they that are the Compassionate Objects of the Rich Man's Bounty, and whose Heart he has *caused to sing for Joy* (as *Job* elegantly expresses it) have it in their power to offer up the grateful return of their Prayers and Supplications, of their good Wishes, and Good Wills, of their hearty Inclinations and sincere Endeavours for him; and 'tis more than probable, this may be the best means, the most perswasive Rhetorick to prevail with Heaven for a Blessing upon their liberal Benefactor, and to cause that *whatsoever he doth, it may prosper*. Thus both *High and Low, Rich and Poor, one with another* have very strong and indispensable Obligations lying upon them to the mutual Offices of Pity and Munificence, and such as the Common Laws of Nature and Humanity do most sensibly lead and incline them to.

And

And if we are taught this very useful Lesson from the bare light of Nature, surely then we are much more so from a higher Dispensation than that of Nature, viz. from the Laws and Injunctions of Christ himself. He who made it his constant Business to go about doing good, and by his own most refulgent Example has set us the brightest Pattern of the profoundest Pity and Love to a miserable and a helpless World, he undoubtedly is the surest and safest Precedent we can follow, and hath left us the best Directions how we should tread in his steps; not indeed after the same equal Measures of goodness, (*For who among us can be sufficient for these things?*) but by a hearty and Consciencious Endeavour after a Likeness and Imitation of him. As 'twas his most delightfom Employment upon Earth *to heal the Sick, to cure the Distemper'd, to give Eyes to the Blind, and Feet to the Lamé; As he made the Deaf to hear, and the Dead to rise, and gave Tongues to those that were Dumb, to give Glory to God;* In a word, as he brought Men out of Darkness into Light, and from the power of Satan unto God, so hath he shew'd us by these most convincing Evidences wherein the very Nature of that Religion he came to establish among Men did principally lie; He hath shewed thee, O Man! what is good, and by teaching thee to do Justice and to love Mercy, hath given thee a sufficient Demonstration that the Divine Institution he taught consists not in Speculation, but in Practice. And therefore, since the most practical Professor is the most Christian one, we see, while we are Labourers in the Vineyard, and Stewards for Life, what our great Aim and End, and Business must be; we see that the best Proof we can give of our Obedience to our Great Lord and Master (to whom we are all accountable) is, as we have him for an Example, *to go and do likewise*: To make it our great Delight, as 'tis always the best Employment of our Lives, to visit the Sick, to inform the Ignorant, to be compassionate and assisting to the Poor, to comfort the Disconsolate, and heal up the broken-hearted, and so to act the good Samaritan, *by pouring oyl into the wounded part*, and distributing to every one according to their necessary occasions; and by so doing to become the noble Instru-

ments of restoring and re-establishing the Peace and Safety, the Comfort and Satisfaction, the Health and Happiness of our Fellow-Brethren and Fellow-Christians, of those that bear the same Image, and are entitl'd to the same Privileges with our selves; of those, in a word, that are *Flesh of our Flesh, and Bone of our Bone.*

You see then, Brethren, what your High Calling in Christ Jesus does all along suppose and imply; you see, that if, with the inquisitive Lawyer, you would be satisfyed in the concerning Affair about what you must do to inherit Eternal Life, you must imitate the Active Diligence of the Compassionate Samaritan, and without any Hesitation or Excuse resolve to go and do likewise. — You must remember that the proper Work and Business of a Christian consists not in an idle and unactive Faith, in some empty Observances of the external Garb and Form of Religion, but in such a Conscientious Carefulness of maintaing good Works, as may sufficiently demonstrate the Life and Power of it, and entitle us to the Commendable Character of good and profitable Servants. In vain may we boast of a Pharisaick Righteousness, and make loud Pretensions to a pure and undefiled Religion, if our Religion does not lead us to visit the Fatherless and Widow, and our Righteousness exceed not that either of the Scribe or Pharisee. The Love of God and of our Neighbour, the good Christian and the Charitable Man, do mutually suppose and infer one another; and 'tis altogether as possible for us to hope to go to Heaven without Christianity, as to be good Christians without Charity. — And let this suffice for proof of my first Particular, which was to shew, That Acts of Pity and Munificence are the most signal Testimonies we can give of the Soundness and Sincerity of our Religion. — I come now to the second main Thing I propos'd to insist upon, as fairly deducible from the Words of my Text, which was to shew,

II. *Secondly*, That such Expressions of Hospitality and Pity, as they are the principle Ingredient of our Religion, so are they the best Provision we can make against the Calamities and Grievances of the present Life. And indeed, if we

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turn our Eyes round upon the many sensible Indigencies of Human Nature, if we take a survey of the numerous evils and Afflictions which make up a considerable part of this miserable and Mortal State, we shall find Reason more than enough to quicken our Diligence, and excite our Care, and engage us to go and do what in us lies to Alleviate the Burthen of Life, and to prevent the Universal Malady, and so to stop the Current of those many and great Inconveniences which flow from the unhappy Circumstances of a disorder'd and imperfect State. And this we can't but do, if we consider that 'tis the great Design of Providence to make very unequal Distributions of Affairs to the Sons of Men in this Life, for many Wise and Good Ends; and this may very justly be reputed one amongst the rest, viz. That they might express their Dependance upon God, and learn thereby to be mutual Helps and Comforts to one another. For why else does the Wisdom and Goodness of God many times see fit to place some in a low and Afflicted Condition, leaving them to struggle with all the Hardships of Want and Penury, and that they should not be able to extricate themselves out of these Pressures by all the Art and Industry they can use? Why do others lie languishing upon their Sick Beds, and are tortured with the Paine and Agonies that flow from a perishing and enfeebld Body? Others depriv'd of the use of the Limbs or of their Senses, and have wholly lost all the Comforts and Enjoyments of their Lives? Or, lastly, Why do others labour under the Sorrows and Heaviness of a troubled and dejected Spirit, insomuch that their Souls many times refuse Comfort; and some again smart under the perpetual Anguish and Horror both of Body and Mind? To what purpose is this great variety of Sensible Evils sent among Mankind, (the genuine Emanations of Original Guilt) and why are they so very rife and prolifick in the World, but chiefly for this intent, that those who are happily freed from these Afflictions, and yet are themselves equally obnoxious to them, should be touch'd with a deep and commiserating Sense of their Condition who labour under them, and by a most agreeable Sympathy, learn not only to rejoyce with them that do rejoyce, but

but to weep also with them that weep ; that the Rich and the Wealthy be ready to supply the Necessities of the Poor and the Indigent ; the Healthy and the Strong those of the Distemper'd and Infirm ; and lastly, that the Men who are Sound in Judgment and perfect in Mind apply the Sovereign Balsom to their Weak and Sorrowful Brother, and do all they can to give Ease and Refreshment to his troubled and unquiet Conscience ; Each one of which must perish unpitied and unassisted, were it not for the seasonable Prevention of those whom the Wisdom of Providence has capacitated and enabled both to comfort and relieve.

And here I cannot but with equal Shame and Grief observe how much this most Useful and Publick Spirit (the very distinguishing Mark and Characteristick of our Profession) is wanting among us, and how common a thing it is to see, instead thereof, a Principle of a Selfish and Narrow Temper, bear such an Universal Sway among those who lay claim to the same Common Faith, and are entitl'd to the same Common Salvation with each other. 'Tis true indeed, some Generous and Obliging Spirits there have been found, who God be thanked, have been a considerable Confutation to this Objection : The Munificent Benefactions which this Great and Loyal City does abound with, the Houses of Hospitality (those publick Receptacles for the Miserable and Infirm) the Friendly Correspondence, and more particularly your own Appearing here at this time, upon the most commendable Occasions of Charity and Brotherly Love, have it must be confess'd, in some good Measure put a stop to this Complaint ; but yet the Complaint it self is just and reasonable still : For, alas ! how few are the Number of those who have been blest'd with this Free and Bounteous Disposition, in comparison to those whose Prospect reaches no farther than themselves, and all whose Projects and Contrivances, whose Aims and Ends, whose Intentions and Actions, are center'd and circumscrib'd within the particular Limits of their own Self-Interest ! What Regard can such Men have for the Publick Good of Mankind, the sordid Meanness of whose Tempers will not suffer them to stir a foot, or lend the least assisting

affisting hand toward the Support and Preservation of the Body-politick whenever any urgent or necessitous Occasions call for it, but especially then when it seems to touch upon their own particular Welfare or private Concern? What Provision can such as these ever be supposed to have the heart to make for the Poor? What Comforts to the Helpless? Or what Reparation for many sensible Losses and unavoidable Miseries that fall upon the afflicted part of Mankind, who get as far off as they can from these Calamitous Instances, who stop their Ears at the Cry of the Needy, and are Deaf and the Blind at the most moving and awak'ning Objects of Mercy and Pity? In short, if we dare trace the Cause up to the Fountain-head, I fear 'twill in a great measure be found owing to the Cruelty and Extortion, to the Injustice and Ill-nature of such Worldly-minded Men, that so little Faith and less Charity is to be found upon Earth, and that there are such a Number of Complainers in our Streets. Were all the Members of Civil Society of this Low and Selfish, of this Narrow and Degenerate Disposition, what, I pray, must become of Society it self in a small compass of Time? Where would be the Strength or Security of whole Nations and communities, and what Principles of Honour or Honesty would be left among Men? All Mutual Commerce and reciprocal Obligations, which are the very Bonds and Cements of Society, wuld presently cease; and what an inundation of Misery and Confusion would quickly follow upon it, 'twere easie for any one with a very little application of thought to be able to foresee.

And therefore, since 'tis chiefly owing to the Abilities and Inclinations, to the Capacities and Endeavours of some Publick-spirited Men, that so great a Mischief is prevented, this plainly enough shews what others, equally capable of doing the same great and Good Offices should do; and that they, seeing their good Works, might be stirred up to a happy Emulation of the like Example, and by going and doing likewise, learn both to express their good will towards Men, and to glorifie their Father which is in Heaven.

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Had the *Good Samaritan* (the lively Pattern of our Imitation) pass'd by the mangl'd Body of the half-expiring *Jew* with the same Coldness and indifferency as the Priest and the Levite before him did, had he left him naked and helpless, and weltring in his own Blood, in which deplorable Condition he at first found him, the disconsolate Wretch must in all probability have actually perish'd for want of a speedy Succour and Relief, and there would have been no hopes of Life left, because there were no charitable Hand to help and raise him up again: But the Generous Succourer, like a true Neighbour and a hearty Friend, tho' a perfect Stranger to him himself, is not content to pass him by with a bare piteous Look, or sorrowful Sigh, or commiserating Wish, (the easie expressions of a useless Mourning) but proceeds to an actual and an immediate Application; chuses rather to go without himself, than let the miserable Object lack that share of Oyl which was necessary to supple his Wounds and assuage his Pain, and might be instrumental in restoring him to himself again: And so far was he from consulting his own private Good, that he freely quits his own Beast to set the other on, in order to see him conducted the sooner and the safer to the hospitable Inn; and that nothing might be wanting to his Recovery and Cure, resolves to defray the Charges of it out of his own private Purse, engages for the Payment of the Surplusage, and would rather in some sort suffer himself than see the other perish for want of it. A most signal Instance this of a free and undissembl'd Charity, and such as may serve to ubraid the Sloth and Negligence, the Closeness and Selfishness of those who are equally capacitated; were they but equally inclin'd to the like Generous Proceedings while it does at the same time encourage those who are both so, to be as tender of, and assisting to the like pitiable Objects, by binding up their Sores, and powring Oyl into their Wounds, and by so doing to remove the Causes of their Grievances, and turn the very occasion of their Sufferings into matter of Rejoycing. Which that we may be the better and the more earnestly perswaded to do, I proceed now in the

III. Third place, to press the Application of the Instance, by shewing some of those Privileges and Encouragements that are annex'd to the careful and conscientious Performance of such a truly-valuable and indispensable a part of Christian Duty.—And here, if we consult either Scripture or Reason, the Laws of God or of Conscience, we shall find that the very Act of doing good is, as of all other Duties the most Preferable, so is it of all others the most Rewardable. Mistake me not, I beseech you, as if I were going about to establish a vain opinion of any inherent worth or merit of our own, or that by all the Good Works we can do, we should, upon that very Score, pretend to stand upon our own Bottom, or challenge an indisputable Right of Reward as a just Debt due to us from our Almighty Task-Master: Alas! we have too much of Earth about us, too many discouraging Corruptions and Imperfections that cleave to us, which prevent for ever our laying claim to any such Privilege, since when we have done our utmost, we must still be forc'd to confess our selves meer Debtors to Heaven, and that we are at our very best but unprofitable Servants. So that tho this be true in Fact, yet the Encouragements we have to be most hearty and zealous in the most acceptable Offices of Beneficence and Love, are such as flow purely from the Free-will of God, by which he is graciously pleased to overlook our other Imperfections, and by a peculiar Act of condescending Mercy to accept of the Sincerity of our Endeavours in lieu of a perfect Obedience, and so imputes that good we do to others, by an Interpretation of the same kind Intention as if it were actually done to himself. For the confirmation of which we are assured by the same Divine Authority, ' that the merciful Man ' shall obtain Mercy, that Charity shall cover a multitude ' of Sins, that he that sheweth pity to the Poor lendeth to the ' Lord, and that the Good Man (which is there put for the ' Bounteous Giver) shall obtain favour of the Lord. *Prov.* ' 12. 2. Expressions that shew us the Excellency of the Work from the very Nature of the Reward.— And this will appear most convincingly evident, if we consider, 1. That the Practice of such a good Work will administer the greatest Comfort and Satisfaction to a Man's Mind in this Life,

Life; 2. That 'twill be to him the greatest Cause of his Re-joycing in the next.

First then, 'twill administer the greatest Comfort and Satisfaction to his Mind in this Life: For what Entertainments can be more suitable to the Nature, or better fill the Capacities of the Soul of Man, than those which flow from a pleasing Sense of, and a joyful Reflection upon his own good Actions? The Delights of Sense, as they are short and fleeting, empty and unsatisfying, so do they (as most of the things of this Life do) often end in Anxiety and Loathing. For when did you ever know the Loose and Voluptuous satisfied or content with his most extravagant Scenes of Sensual Gratifications? Or the Proud and Insolent with the largest Aquests of Power and Greatness? Or, lastly, the Covetous Worldling, that has set up Mammon for his God, and plac'd his very Religion in the Worshipping of it, ever settled in the determination of his Wishes, or that could fix any Bounds to his insatiable Thirst after Wealth and Riches? Each of these, as they perish in the using, so are they deceitful in the enjoying; they fill the Imagination with Shadows rather than Substances, and instead of replenishing the Mind with a solid Satisfaction, by a most perverted Use, or to speak properly, by a most notorious abuse of them, often end in *heaviness of Heart*: Whereas he that has made his *Mammon of Unrighteousness* subservient to his Reception into the *Everlasting Habitations*, and by a most proper Application, turn'd the *Good things of this Life into the more Advantageous Interest of the other*, He is the prudent Manager that has laid in a most lasting Stock of Comfort and Satisfaction in his own Breast, and lodg'd there such an *inexhaustible Fund* of Pleasure, as is above the reach of Time or Chance to be able to rob him of. The grateful Reflection upon the *Bowels he has Refresh'd, The Cause of the Fatherless and Widow which he has search'd out and done Right to, the seasonable Support of a sinking Friend, and the cheering Peace that he has spoken to the troubled Conscience*, will administer such a perpetual Feast to his own, as the most promising Gaieties of this Life, and all that thou canst desire in it, are not to be compar'd

compar'd with it. So undoubtedly true is that Observation of Solomon, Prov. 11. 17. where he tells us, *that the merciful man doth good to his own Soul*; The very Refreshments he yields to the Needy and Afflicted strike a secret Joy into his own Heart; He is charm'd with the perpetual *Euge's* and Approbations of his Self-applauding Mind and enters upon a small part of that Happiness in this Life, as an Earnest of that infinitely greater one which will be made good to, and compleated in him in the next. And this was the

2. *Second* comfortable Privilege which is to follow upon such Acts of Hospitality and Munificence, *viz.* That they will give us our Reward at the end of our Work, and be to us the greatest Cause of Rejoycing when we shall be ready to enter into our Master's Joy. Then shall our Work of Faith be finish'd in the full Assurance of an uninterrupted Bliss, and our Labour of Love be Translated into the Ravishing Entertainments of such an Interchangeable Love, as shall be without Labour and without end. Then those Monuments of our Charity which we were so careful to erect in memory of our dearest Lord in this Life, shall prove the very Crown and Perfection of our Obedience in the other, and remain as the Everlasting Memorials of our Discipleship to him; and when all other Graces shall cease, these shall be for ever fresh and Lively to us, and abide with us to endless and Eternal Ages. And then will that Figurative Representation of the *Exemplary Samaritan* be abundantly made good to us in the 35th Verse of this Chapter, — *Whatsoever thou spendest, when I come again I will repay thee*; i. e. I, thy just Master and merciful Rewarder, will faithfully recount to thee all the good Actions *at the Resurrection of the Just*; Thou shalt then receive the deserved Recompence of thy Deeds, and because *thou hast been faithful in a few things. I will make thee Ruler over many things—Enter thou into thy Master's Joy.*

These are Considerations which, frequently and seriously applied to our thoughts, cannot but raise in us the most sensible Inclinations of Tenderness and Pity, and mak these break out into the most delightfom Expressions of *Mercy and Love.* Which I come in the

IV. Fourth and last place very briefly to enforce upon your Practice, by exciting you to a happy-Emulation of the *good Samaritan*, in an observance of the like Good and Commendable Actions, and to engage you with him *to go and do likewise*. And here, considering what has been already said, I need not sure be over-tedious in the *Application*: You have seen where in your great Work and Business does consist, and what Gracious and Glorious Promises are annex'd to the performance of it; and perform it sure you must, if you will but consult the private Dictates of your own Consciences, and turn your Eyes inwards upon that very Nature you can carry about you; Your own Reason, when duly and calmly hearkened to, will be ready to strike in with the Admonition, and to engage you with all speed to set about the Work. -- But I think you have in a good measure already prevented me in my Exhortations of this Nature, since it plainly appears that your Endeavours have been answerable to your Inclinations, and your Care and Diligence has not been wanting in the Prosecution of so Good and Necessary and Undertaking. Nay, I dare venture to add, It was from such a Prospect as this that you were at first induc'd to enter into a Combination with your selves, and fix'd your Resolutions of Reviving the good and laudable Custom of promoting Peace and Brotherly Love, of establishing a free and more generous Commerce and Conversation among your selves, and by the united Force of one entire Body to be enabl'd to do that Good which could scarcely be effected while you continu'd in the Capacity of private and particular Men. 'Tis the great Design of such Instances as you here give us, to root out the sordid Seeds of a Selfish and Niggardly Spirit, to file off the Rust of a Close and Covetous Disposition, and by the contrary Acts of Friendship and Hospitality, to make your Love flow in a large and universal Chancel. Your Example, as Fellow-Citizens and Fellow-Countrymen plainly shews us by what ways and means the Publick Good may best be consulted and carry'd on; Your pious care in training up Youth from the first Principles of a sober Education towards the fitting them out for useful profitable Employments, will be the most successful Methods you can take in order to the making of 'em good Subjects and good Christians, honest and industrious Servants, and in time also they may become good Parents and careful Masters themselves, and so look upon you as the happy Instruments not only of the Preservation of their Bodies, but in some sort also of the Salvation of their very Souls: And this most truly commendable Practice must needs render your Feasting at this time, in the properest Sense, a *Feast of Love*. Let us not then satisfy our selves in being barely Negatively Good, in doing no hurt to any, and rendering to every one their proper Dues, but let us to the Principles of Justice be careful to add those of *Charity* too: So shall we make up and complete the character of the *Good Samaritan*, be intitl'd to the Practice and Rewards of Religion, and add to it this comfortable Advantage. -- That others seeing your good Works may be provoked to the like Imitation, and learn from Your Example *to go and do likewise*.

Which G O D of his Infinite Mercy grant, for the sake of Jesus Christ our Lord. To whom, with the Father, &c.

F I N I S.



